with his Cingalese army to attack his brother, and on his route halted at Calany, where there was a house built upon the river for his residence; and being in this house with the doors open, and walking backwards and forwards, looking up and down the river, a Portuguese loaded his musket, and shot the king in the head, of which he immediately died.

Hereupon it was said by some, that God only knew what was the reason of this treachery, that having been so simple as to make a league with the Portuguese, and so foolish as to deliver his grandson to the protection of the King of the Portuguese, this judgment fell upon the said king; and, on his account, that calamity will be entailed on the people of Ceylon for generations to come.

The said Mawyaw Dunney Rajah, on hearing of the death of his brother, marched on to make war against the Portuguese, but the Portuguese and the army of Cottah checked his advance, so that he was obliged to make a stand. The Portuguese, in the mean time, made Dharma Pawla Coomaraw king, and sent information thereof to Goa. When the news reached Goa of Buwanaika Bahu being dead, and of Dharma Pawla being made king in his stead, and of Mawyaw Dunney having been prevented from advancing,

a determination was immediately taken to send succours to Ceylon; and, accordingly, the viceroy, and with him his son-in-law Don Juan Arikkoo, and a priest called Wilponte Apansoe Perera, arrived at Colombo, and came to Cottah, and held a conference with the King Dharma Pawla Rajah, after which the said king embraced the Christian religion, and was baptised by the name of Don Juan Pandawra; and upon the occasion of his being baptised, many of the nobles of Cottah were baptised likewise.

After this ceremony had taken place, the army of Portugal and the army of Cottah marched again for Sitawak. Mawyaw Dunney Rajah having again taken up his residence at Sitawak, heard of the Portuguese viceroy, with the Portuguese and Cingalese armies, coming to attack him, and accordingly took his flight once more for Daraenia-gala.

The viceroy having entered into Sitawak, remained there for some time with Dharma Pawla Rajah, and then setting fire to the city, returned again to Cottah. From this day forward the women of the principal people of Cottah, and also the women of the low castes, such as barbers, fishers, humawas, and challias, for the sake of Portuguese gold, began to turn Christians, and live with the Portuguese.

The viceroy remained in Cottah until he got possession of the king's treasure, and then he set out again for Goa, leaving his son-in-law to command in his stead, and Captain Diego Wailu to assist him. The priests of Budhu, who till now had remained in Cottah, repaired to Sitawak and to Candy. Shortly after this, the son-in-law of the viceroy died; and, before his death, delivered his commands to the abovesaid Captain Diego, and wrote directions that the prince called Widiyey Rajah should be apprehended and cast into prison. The reason of the said king having been cast into prison was, because he had a daughter of Mawyaw Dunney Rajah to his wife.

Captain Diego, on obtaining the command, caused Widiyey Rajah to be brought to Colombo, where he was put in prison, and his younger brother, Tammitta Sooria Bandawra, was likewise apprehended and sent to Goa.

Now it could be observed what the folly of the King Buwanaika Bahu had brought to pass. In the first place he himself was killed, his adopted son was caused to change his religion, also Widiyey Rajah was cast into prison, and his brother transported to Goa, and the women of high caste mixing with men of low castes, the high among the people have been

degraded, and the low castes have been exalted; and thus the said Buwanaika Bahu did a great deal of mischief to that religion which must endure for so long a time.

Widiyey Rajah being confined, however, in Colombo, his wife contrived to get the walls of the prison bored by a set of thieves, so that he could come out, and having done so, he fled from Colombo by night and got into the Raygam Corle. Here, however, he could not maintain his ground against the Portuguese and Cingalese, who marched against him from Cottah, and therefore he crossed the Callu Ganga and entered the Pardoon Corle. Here he built the city Pelaeda Nuwara, and made a fort; and there considering himself as a king at full liberty, he commenced war with both Cottah and Sitawak.

The daughter of Mawyaw Dunney Rajah having, with a dangerous labour, been brought to bed of a daughter, Widiyey Rajah formed the design of marrying together his said daughter and son by former marriage, whose name was Wijaya Pawla Rajah.

Jaya Wiera Rajah raised a rebellion in the four Corles against the King Mawyaw Dunney Rajah, but when an army was sent against him to the place called Nerkoon-galla to make war; the said Jaya Wiera having sent an ambassador

there, he paid four lacse of fanams, and two elephants with teeth, and so obtained a peace.

The Princess Adahaseen, who was brought up by Sakala Calaw wala Rajah, bore one son and a daughter to Jaya Wiera Rajah: the son's name was Coomawra Bandawra, and he remained at Caral Taddey, and the daughter was, in the time of Buwanaika Bahu, brought and given in marriage to Dharma Pawla Rajah. The mother of these two children died, after which time their father, Jaya Wiera, took a wife from Gampala, and formed a useful alliance; on which account his son Bandawra not being contented, repaired to the Pansia Pattoo, where having gained the confidence of the chiefs of the Prachida, he took arms, and drove his father from the high country.

Jaya Wiera having no place to stay in, repaired to Sitawak, presented several elephants, and, among the rest, the elephant Acrawwanny, and also the crown of his kingdom he laid at the feet of Mawyaw Dunney Rajah, and paid homage to him, whereupon he bestowed upon Jaya Wiera Rajah a great number of villages, and took him under his protection.

The daughter of Mawyaw Dunney Rajah was married to Widiyey Rajah; and having been used very ill by her said husband, several re-

monstrances were made on that subject; and in the mean time, Mawyaw Dunney Rajah had four children, the one called Rajjooroo Bandawra died in Wisinama; the second was called Tibiry Palla Adahaseen; another, the queen of the said Widiyey Rajah; and the youngest of all was the Prince Rajah Sinha, who united the whole of Ceylon under one government; which prince, when he was full eleven years of age, had not yet been weaned from his nurse, and was in his childhood called by the name of Tikiry Bandawra.

The King Mawyaw Dunney Rajah at this time, however, sent Tikiry Rajah, and Tibiry Pala Adahaseen, and the modliar Wicrama Sinha and other modliars, to make war against the king's son-in-law, Widiyey Rajah.

The contending parties met at Diawala, in the Pasdoon Corle, and there the modliar of Widiyey Rajah, whose name was Samerkoon, was defeated, and lost his head; and the same was brought and presented to the King Mawyaw Dunney Rajah. The king sent the two princes out again, with a great army, accompanied by the above-said modliar Wicrama Sinha.

The two princes, embracing their father's feet, departed from Sitawak, and without delaying on the way, crossed the Callu Ganga, made

themselves masters of the forts about that place, and proceeded to the city Pelanda Nuwara; on entering which city the King Widiyey Rajah, leaving his wife and a daughter, he, with the rest of his family and court, and Wijaya Pawla, his eldest son, made his escape towards Wawraw Pota, and Porana Wala Oya.

The two princes sent their sister and niece to their father at Sitawak, and pursued Widiyey Rajah, but he, without stopping on the road, made his escape into the high country, by the way of Idelgas Inney Cadawatin.

The two princes returned through Matura, and halted at Dewandera; and while there, their father, in consideration of the talents of the young prince Tikiry Rajah, compared him to the lion of kings; and the said princes, having placed guards in Matura, came to see their father. Widiyey Rajah having arrived in the high country, requested the assistance of the Candian king, and returned with forces by the way of Dewana Gala, and took up a position at the place called Alut Nuwara. Tikiry Rajah Bandawra having heard of this new disposition, prepared again for war; and in the mean time, many people of the four Corles came and presented themselves before the said young prince, and offered him presents.

Widiyey Rajah, however, out of fear, without letting his army know of the matter, caused himself to be carried on a man's back, in the night-time, again up to Candy. Tikiry Bandawra marched to Alut Nuwara, and on entering the same the army of the enemy were so dismayed that they began to fly in all directions; and in the mean time the number of them who were wounded and fell was very great, and of those who came with the King Widiyey Rajah, 120 were taken prisoners, and being bound two and two, hand in hand, they were sent to the king his father; and from that day his name was changed to Rajah Sinha, or the Lion Rajah. Accordingly, Rajah Sinha placed the four Corles in a state of defence, and came to Sitawak to see his father.

The above-said Widiyey Rajah again held a council with the King of Candy, and invited the people of the four Corles by a proclamation to repair to his standard; and in the mean time descended the mountain of Elpity Canda, and made a stand in the Galbade Corle.

Rajah Sinha Rajah hearing of this, mustered his forces, and marched to Catugahawala, and there he halted: Wicrama Sinha Modliar also posted himself at Calegama. Widiyey Rajah came by the way of Dewana Gala with his

army to Amma piti Totta, and began his attack; but being discomfited, fled again by the way he came, up to the high country. Rajah Sinha Rajah remained for some days in the four Corles, and having placed guards in the gravetts, returned again to Sitawak to see his father.

The father was so much pleased with the prowess of his son, that he gave orders that he should be obeyed throughout his dominions the same as himself; and moreover, the father wrote a letter to the King of Candy, saying, that if he gave quarters to Widiyey Rajah, or did not drive him away, that Sinha Rajah would come and pay him a visit.

The King of Candy having received and read the letter, caused Widiyey to shift for himself, and remove from the high country. Having now no other quarters, Widiyey Rajah flew for shelter to Surija Rajah, who had built the city called Oeda Canda Pala Nuwara, in the middle of the seven Corles, and reigned there as king, and likewise was at variance with Mawyaw Dunney Rajah. This king gave the place called Bogoda to the said Widiyey Rajah to live in; but in the mean time Widiyey Rajah thought of deceiving his friend, and to this end took steps to breed a strife between his people and the people of Soorya Rajah.

The King Soorya Rajah having come out and seen that his subjects were striving with the people of Widiyey Rajah, endeavoured to make a pacification; but, however, had the mortification to see his own people worsted; and moreover, an arachy, called Welaw Yoodha Arachy, by treachery put the said king to death.

Widiyey Rajah having thus caused the death of his protector, assumed the government of the seven Corles, and sent letters to Colombo and to Cottah, and obtained succours. The Cingalese army from Cottah, together with the Portuguese, marched by Neyambo under the command of the said Widiyey Rajah's son, Dharma Pawla Rajah, towards the seven Corles, and from thence descended again, with the king at their head, and were posted at Puwack Welley Totta.

Mawyaw Dunney hereupon sent out his other son, Tibiry Pala Adahaseen, and Wicrama Sinha Modliar, to meet the allied forces. Tibiry Pala Adahaseen took post at Menik Cadawara; but Wicrama Sinha Modliar advanced to the above-said place, Puwak Welly Totta, where the battle began. Many fell on both sides; some of the Portuguese likewise fell, and some were wounded. And after this the army of Cottah, and also the Portuguese, retired

to the fort of Colombo, and Widiyey Rajah repaired to the place called Dewa Medda.

The son of the said Mayaw Dunney Rajah, and also Wicrama Sinha Modliar, with their army, returned to Sitawak, and presented themselves before the king and Rajah Sinha.

The shooters or riflemen of Sitawak for their good behaviour received an elephant as a present. In a short time after, Widiyey Rajah having posted himself at the place called Mooda Coonda, Pala Nuwara was again attacked and defeated, and thereupon he fled towards Putelam. Rajah Sinha pursued him; and when he came as far as Tammena Adawia, many of the people who had fled with Widiyey Rajah, and amongst the rest Palia Wadana Peroomala Arachy, forsook the said Widiyey Rajah, and came and presented themselves before Rajah Sinha.

Rajah Sinha turned, and passed through the seven Corles, when he gave an audience to the valiant warriors of that country; and having taken Waila Yoodha Arachy, who had killed the above-said King Soorya Rajah, he caused him to be impaled. He posted his forces throughout the seven Corles, remained several days, and then returned to Sitawak, to the king his father. Widiyey Rajah after this repaired to Jaffna, with his above-said son Wi-

jaya Pawla Astawna, and some more of his people; and while remaining in the place called Tawra Gooly, the Malabars of Jaffna joined together, and determined not to allow the said king to remain amongst them, but to drive him away, and accordingly surrounded him on all sides. The Malabars having thus surrounded the king, he began to fight; and as the battle pressed sore upon the king, a person called Naidey, the son of Wijayabow Modliar, placed himself in front of the king, and defended him till he had cut down sixty Malabars; and at last, getting himself wounded, fell dead at the king's feet. This champion having fallen, Widiyey Rajah, and his son Wijaya Pawla Astawna, became an easy conquest to the Malabars: they were both killed, and their treasure taken by the Malabars. Manampary Arachy, who had left the service of Mawyaw Dunney Rajah, and fled to Colombo to join the enemy, was appointed modliar, and sent to Matura to keep that place in order, and was in the habit of sending the tribute of that country to Cottah; and moreover he built a fort in that country. Wicrama Sinha Modliar was again, with a great army, sent forth to war by the King Mawyaw Dunney Rajah.

The modliar took post with his army at Dempitia, where he was attacked by Manampairy

Modliar, with the army of Cottah and the Portuguese. Many fell in this battle on both sides, and both parties retired from the field. Manampairy Modliar marched to Matura, and Wicrama Sinha Modliar again took post at Dempitia.

Ekanaika Modliar and Calutota Amercou Arachy went and joined the army of Dempitia, and in the next battle they pursued Manampairy and took him, and cut off his head; they also took and killed Desanaika Arachy, the younger brother of Totogomawey Tenecon Modliar; also the Portuguese called Juwan Perera and the man called Wicramala Waraw, and a great many of the Portuguese soldiers; and, delivering the Dasavany of Matura to Ekanaika Modliar, Wicrama Sinka Modliar came to see the King Mawyaw Dunney Rajah at Sitawak, and afterwards went and lived at Maw Edanda. Mawyaw Dunney Rajah having reigned as king for the space of seventy years, he then died. When the news of this king's death was known, the King of Cottah, Dharma Pawla, with his army and the Portuguese army, marched and took post at Maw Edanda, and next day marched to Wairagada. When Rajah Sinha heard that the Portuguese had come as far as Maw Edanda, on their way to Sitawak, to make war, he with his

forces marched out and posted himself at Hewagama: the king remaining there, Wicrama Sinha advanced to give battle, which took place at Moolleriawe. In this battle, thousands of Wicrama Sinha's army fell, Wicrama Sinha himself was wounded; and, being defeated, made his retreat to Hewagama. The Portuguese, after their victory, remained at Moolleriawe.

Rajah Sinha seeing that Wicrama Sinha Modliar was thus defeated, called his bands, who marched with shields: on the right hand of the king were the elephants, which used to march in that direction; and on the left the Arachies of Coratoto in the Aluroogiry Corle, which is now called the Hepitiyam Corle, and Lascoreens, of Cawdara, and a thousand men trained to the shield from Illangam-wala. These forces the king ordered to attack in the rear, and advanced himself in the front, and came to Moolleriawe, and began his attack upon the Portuguese. The reserve which had been placed in the rear likewise came up. The elephant called Jaya Sundera Bawgen Wiriedie Asaw rushing into the battle, seized a standard belonging to the Portuguese, and the elephant called Wijaya Soondera Bawgey-airaw-wanaw seized a shield and a drum. The King Rajah Sinha, mounted on a horse, would not permit his army to retire, but

led them into the middle of the Portuguese, and then the shield-men and the elephants mixing altogether, the greatest disorder began, insomuch that the Portuguese could not find an opportunity to load their guns; and in the mean time the battle became so desperate, that both Portuguese and Cingalese were seen hanging by the tails of the elephants and fighting. The king, mounted on his horse, flew from one side to another: the battle was like a play of fireworks, and the smoke like the vapours which ascend in the month of January. The blood was flowing like water on the field of Moolleriawe: the Portuguese, not able to retreat one foot, had 1700 killed on the field of battle, and the army of Cottah a great number. Rajah Sinha, in this battle, which was carried on with the greatest obstinacy, had an opportunity of observing the valour of the Arachies of the villages Coratota and Hewagama, and of the Lascoreens of Candura, and how bravely they had defended themselves by their knowledge of the sword, and how they had flown to the rear of the enemy and bravely conquered, and accordingly rewarded them with presents; and thus the said Corle has been called Hewagam Corle, that is, the land of warriors, till this day.

After this victory, Rajah Sinha at Cadu

Delewa and at Raygaha Watta caused to be cut ditches, built batteries, and mounted cannon; and leaving people to defend the same, took the inhabitants who lived on this side with him to Sitawak.

Dharma Pawla Rajah and the Portuguese captain Mohroe sent off despatches to Goa, requesting succours; and the said reinforcements having arrived, the Portuguese bound two pawdas together at Modera, cut down cocoa-nut trees, and made batteries; and for the space of three months had both sides of the river at Modera, near Colombo, lined with troops; and in the mean time advanced by degrees towards Raygaha Watta.

Rajah Sinha hearing of this, came in person to Raygaha Watta, and taking two guns which were in the battery there, and bringing them to the border of the river of Calany, he caused them to be planted in a convenient place; and when the float which the Portuguese had made, which was called a cottala, came near, loaded with troops, the said two guns were fired into the same, by which the float was not only broken, but several Lascars killed; and thereupon the Portuguese began to row down the river again, and the signal was given to Wicrama Sinha Modliar to begin the battle, which he

accordingly did, and pursued them with great slaughter to the pass of Nakelgam, and took prisoners all the Portuguese forces which had been sent into the Cona Corle; and then Wicrama Sinha Modliar, getting upon the shoulders of some of the Portuguese whom he had made captive, went so riding, and presented himself before the king; and the arms and goods which were found in the pawda, or float, were taken and deposited at Raygaha Watta.

The Portuguese forces, however, which had been sent into the Hewagam Corle, escaped and got again to Colombo. Now Rajah Sinha advanced near to Colombo, the villages round about which were deserted; but such people as belonged to the city of Cottah were prevented from flying one way or the other, and so guarded were the passes, that not even any kind of merchandise was allowed to pass; however, Dharma Pawla Rajah found means of escaping from Cottah by night, and taking shelter in Colombo.

Rajah Sinha hereupon laid waste the city of Cottah, and returned again to Sitawak; and the Portuguese from this time remained shut up in Colombo. Rajah Sinha, in the mean time, marched up and took post on the mountain of Balaney, where the king of the high country came and gave him battle; but being defeated

by Rajah Sinha, he fled to Sengaada-gala Nuwara. Rajah Sinha pursued him thither with his army, and attacked him at the said place, and defeated him; so that from thence he took his flight to Dumbara Pattoo; but being still pursued, he fled from place to place, until at last he took shelter in the jungle near Jaffnapatnam. His queen and daughter and relations came to him where he was, and the place was cleared for them to live in; and, in the mean time, he sent two of his ministers to try to regain the high country, but having failed in the attempt, both died in the Wanny Pattoo.

While the king of the high country thus remained in exile, he was again in danger of being taken by Sinha Rajah, on which account he wrote for assistance to Dharma Pawla Rajah, who remained at Colombo. The letter having been received and read, Dharma Pawla Rajah placed himself at the head of a Portuguese and Cingalese army, embarked at Colombo, sailed, and disembarked at Manaar; thence went to Jaffnapatnam, and brought away the said king and his court, his queen and his daughter; but, after having remained a few days at Manaar, the king and the queen both died; and the court and princess remained at Manaar.

Rajah Sinha, in the mean time, from a sus-

picion of treachery, caused Wijaya Sundera Bandawra to be brought to him, promising upon oath to reward him for his faithful service with the village of Wallagama and Wattawrama, and accordingly sent Wicrama Sinha Modliar and Senerat Modliar to conduct the said Bandawra to the royal presence; but while in the road called Galae-boeca, the said conductors pushed him into a pit which had been dug in the road and covered with leaves, and falling upon the points of spikes which had been placed in the bottom, he died; and thus, having been promised the village Wala-gama, he obtained a wala, that is a pit, instead thereof. When the news of this prince's death reached his family, his son Conappoo Bandawra and Salappoo fled from the place of their residence and came to Colombo, and presented themselves before Dharma Pawla Rajah.

These two were kindly received at Colombo, many presents were heaped upon them, and they were also baptised into the Christian faith.

Rajah Sinha now united under his government the country of Pas Rata, the province of Uva, the country of Pawnama, the country of Willasa, and the eighteen Pattoos of the Wanny. In the mean time, Dharma Pawla Rajah was united with the Portuguese in Colombo; and

Rajah Sinha cut off all communication from Colombo; so that no article of commerce nor any person whatever could approach it by land. The Portuguese, however, were in the habit of going from Colombo in boats, and making inroads into the villages along the shore, from which they used to bring away women; and the numbers which fell on both sides on those occasions were very great. Rajah Sinha, therefore, at last resolved to drive the Portuguese from Colombo; and, in order to effect this, he issued pay to his troops, and made arrangements, and distributed his forces on the different sides, and gave them their instructions.

Wicrama Sinha Modliar was ordered to lead the attack; he marched from Sitawak accordingly, and came as far as to the ferry of Weralu; there making further preparations, he advanced, and took post under Boralugodo (now called Walfendaal).

Senarat Modliar, with the Portuguese, sallied out of the fort, and, taking a circuitous route by Calloo Welly Cada-watta, and getting to the rear of Wicrama Sinha, the two armies began to fight.

The Modliar Senarat, of Rajah Sinha's party, while the Portuguese were advancing by his rear, was playing at the game called pahada;

and when the enemy began to open upon them, the army of Rajah Sinha was thrown into confusion, several modliars were wounded and fled to Dematta Godha, and fell at the feet of Rajah Sinha, and begged of the king to retreat, and informed him that the enemy was in the middle of Wicrama Sinha's army, and that he himself was wounded. The king accordingly retreated to Wesala Totta, and there made a stand and issued his orders.

While he remained here, Conappoo Bandawra, who had fled to Colombo, committed a crime, for which he was tried before Sallappoo Dharma Pawla Rajah and Captain Mohroe, and sent to Goa. When Conappoo had been in Goa about three years, it came to pass that he expressed a desire of getting an opportunity of fencing with a captain called Gajabahu, which captain was so expert at fencing, that no person, not even the viceroy, durst approach his door without first laying aside his sword, for who dared even to approach the quarters of the said captain with a sword, could not escape without fighting and getting killed. This desire of Conappoo Bandawra having come to the ears of the viceroy, he sent for Conappoo, and asked if he could fence well; he answered, that he could fence; and accordingly he girded on his

sword, and went to the door of the great captain, and was immediately addressed by him with, "Cingala, thou must not depart without fighting;" and, immediately, they both began to engage, but Conappoo cut the said Captain Gajabahu in two pieces, on account of which valiant action, several captains, and also the viceroy of Goa, conferred presents upon Conappoo.

The King Rajah Sinha advanced once more as far as Boraluyoda, in the place where the Walfendaal church now stands; and under Boraluyoda is the place called Santoonpitia. Rajah Sinha thus shut up the Portuguese; and as they were in want of men they again wrote to Goa for assistance; and when the news of their distress reached Goa, Conappoo Bandawra was called, and asked if he could not be of some assistance in Ceylon; and thereupon he answered, that were he to go to Ceylon he would take possession of the country in rear of the enemy, and so shut him up in the centre. Having so said, an expedition from Goa immediately embarked, and having landed at Manaar, he marched up to the high country, and began to make war. Rajah Sinha, on hearing of this war in the high country, raised the siege of Colombo, and repaired to Sitawak, and having

become angry with Wicrama Sinha Modliar, the said modliar was so affected that he fell sick, and a doctor was called to assist him; but the doctor having mixed his medicine with poison, Wicrama Sinha Modliar expired.

It now came to pass that the man called Aree Juwan Wenda Permnal, who came from Soly Rata as a pilgrim, was by Rajah Sinha appointed mohottiar, and the daughter of Rajah Chitty, who had been the king's concubine, was given to the said mohottiar, and he became a great favourite of the king.

The said mohottiar was sent with a numerous army; but Conappoo, and the people of the Pas Rata, prevented the mohottiar's army from passing Balaney. Rajah Sinha again mustered his forces, and marched to the high country to make war. He halted at Mawwela, and the army of Candy came to meet him by the way of Caduganaw; and the two armies having encountered each other, the army of Rajah Sinha was obliged to retreat. Rajah Sinha had near him an armour-bearer with a shield of chank; but Conappoo, besides having the same kind of armour, caused the chank-horn to be blown as a signal of victory.

Rajah Sinha now lamented this unhappy day: "Since the eleventh year of my age no king

has ever been able to make head against me till now; but this king who has come to my country is more powerful than me, for my might is decreased." Manampairy, the mohottiar, he stationed in the Galbade Corle, and he had under his command the place called Parana Cooroo, and also Capooroogas Palla; and retiring himself to Petanyada Uyana, he took post at that place.

It now came to pass that the King Rajah Sinha was pricked with a thorn in the foot, and thereupon a berawia of Dodampey, by the power of magic, prevented the venom of the wound from being extracted or removed, by the advice of Jaya Suria Adahaseen. Rajah Sinha was brought in his pleasure-boat from Petangade, and on the way spoke nothing except at the place called Coobooloo Bittarawelley, and so, without uttering a single word, he expired. This happened in the year 2067 of the era of Budhu. Thus Rajah Sinha, who had united all Ceylon in one banner, died on Thursday, the 7th day of the moon, under the reign of the planet called Sata.

The king that now succeeded was Rajah Suria Coomara, who had been in Wawalla. On ascending the throne he gave a general audience, and issued pay and clothing to his sol-

diers; and coming to Dewila Cada Wata, and Raygaha Watta, he caused troops who were there distributed to defend the country to be paid; and returning again to Sitawak, he placed his younger brother, Jaya Suria Cumara, over the Beligal Corle. When he had been king for about the space of three years, the priest called Dewanugala Teroonancy, and the people of the high country, joined together, and proclaimed Conappoo Bandawra king, by the title of Wimala Daham Suria Rajah, and he ascended the throne accordingly.

The King of Sitawak, namely, Rajah Suria Cumara, who had caused the King Rajah Sinha to lose his life by the necromancer of Dodampey, was in the habit of leaving his palace every night and going out to the village called Mawniyangama, there to cohabit with the daughter of the said necromancer, who was of the Bewawya caste. The people of Sitawak, on being acquainted with this matter, became the king's enemies; and they gave information of the circumstances to the sister of Rajah Sinha, who was the Queen of Widiyey Rajah, who, with her daughter, even in the time of Rajah Sinha, remained in Matama Gadda; and Manampairy, the mohottiar, having also joined with the people, one night, when the king

came out to take his usual diversion, they attacked him, and stabbed and killed him. Thereupon the son of Widiyey Rajah's daughter, who was then but a child of five years, was brought from Mattama Gada, and having come to the river of Mawwely Ganga, he gave audience to all the people, and was then carried to Sitawak, the people of which place were in great tumult.

Here it must be observed, that when Dharma Pawla Rajah and the Portuguese heard that Rajah Sinha was dead, they sent forces to take the forts which were in the Aloot Coor Corle and at Ooroo Totta. The Portuguese, on their march, halted at Negambo. This news having come to Sitawak, the mohottiar Manampairy was placed at the head of an army, and with 900 of the small guns called Cady Tuwakkeu, or grasshoppers, he marched from Sitawak to Ooroo Totta to make war. Manampairy having come to Ooroo Totta, he shewed himself very haughty, as if assured of the victory. The Portuguese had amongst them a Moorish man called Juda Sulva Modliar, who, in the time of the King Rajah Sinha, had behaved on many occasions very valiantly, and was much respected by Dharma Pawla Rajah. This Juda Sulva Modliar having heard that Manampairy carried him-

self so highly at Ooroo Totta, made a vow that he would not eat till he had taken Manampairy, and so got the Portuguese to march with him to Ooroo Totta.

Manampairy, the mohottiar, hearing of the attack that was going to be made on him, put his artillery in array, and drew up his army in three ranks, and placing himself by a gun, gave orders that no person should fire a shot till he should fire off his gun first. The Moor modliar and the Portuguese advanced, and when they came within a very little distance, Manampairy fired his gun, and immediately the whole 900 pieces began to play. Many of the Portuguese fell in this battle: the Moorish modliar lost the day; and the Portuguese army having taken to flight, were pursued, and the heads of many cut off; and thus Manampairy returned with great joy to Sitawak, where he remained. This is that Manampairy who formerly came from Soly Rata, with a company of pilgrims, and was discovered by Rajah Sinha to be a man of valour, and was therefore taken and promoted to be a mohottiar.

Because this mohottiar had been once among the pilgrims, many songs were caused to be made about him by the chief arachy of the 12,000 Lascoreens of the Allapattoo, which

songs were so composed that every stanza ended with the words Cockanama; that is, pilgrim's scrip; and these songs were sung throughout all the streets. Manampairy Mohottiar was so much ashamed on account of these songs, that he went to the place called Moroo Watta, and lived there. He had not been long there, however, before the queen sent for him to Sitawak, where he again remained: he was, however, still perplexed by the abovesaid songs, for the boys now began to sing them; and having obtained permission from the queen, he again left Sitawak, and went to live in Giraw Imbool Cottah, and remained there. While living at Giraw Imbool Cottah, he one day took a cotpoonell, and came to Cadse Dewala and Raygaha Watta, and from thence, in the night-time, came to Colombo, and presented himself to Dharma Pawla Rajah. Dharma Pawla Rajah conferred upon him the title of Jaya Wiera Bandawra; and afterwards he marched with an army of Portuguese and Cingalese from Colombo, and, in the course of three months, he took Raygaha Watta. But he was not able to conquer the place called Cada Dewala, because Coorooppoo Arachy guarded the gravetts in Supur, and because the army of Sitawak united with the said arachy in defending the country against the Colombo

army; but while the ground was thus contested, Wicra Sigira Modliar, of Hewagama, who had gone over to the party of Dharma Pawla, took a circuitous route through the Salpity Corle, and coming to Coratota, carried off the family of the said Coorooppoo Arachy, and delivered them to the Rajah Dharma Pawla, who hereupon wrote and sent a letter to Coorooppoo Arachy.

Jaya Wiera Bandawra marched towards Sitawak with the Portuguese army; and as their march was impeded by the dams of water which the Cingalese had thrown up to their own advantage, the dams were cut, and the water allowed to run off, and thus the Portuguese were enabled to force their march to Sitawak, in the course of which thousands of the Cingalese were cut off. Jaya Wiera Bandawra made himself master of Sitawak, and thus put Dharma Pawla in possession of the whole low country. After which, the King Dharma Pawla, the said Jaya Wiera Bandawra, and the captain of the Portuguese, held a council, and determined to prosecute the war against the Candian king, Wimala Daham Sooria Rajah, and marched accordingly to make war; and having ascended the hill of Balaney, took up their ground at Damtura, and from thence wrote a letter to

Wimala Daham Sooria Rajah; which letter he having received and read, communicated the contents to no person. Knowing that on account of Manampairy he could have no chance with the Portuguese, he resolved by cunning to gain what he could not gain by arms, and accordingly he wrote a feigned letter to the said Manampairy, otherwise Wijaya Bandawra, but gave orders that the said letter should be let fall into the hands of the Portuguese, which accordingly happened, and was delivered to the Portuguese captain. The substance of the letter was as follows:—" To Oendia Rawla, who went from Cotta, and Captain Mohroe. To-morrow, before the sun has yet come to his meridian, I will deliver the Portuguese into your hands; but you must promise that the low country shall be mine, and in that case I will pay tribute to the high country." And the Portuguese seeing this letter, without suspecting the reality of the matter, instantly put Manampairy to death, thinking he was a traitor. And now Jaya Wiera Bandawra being no more, the Portuguese were without a champion; and Wimala Daham Rajah taking advantage hereof, with the people of the Pas Rata made his attack on the Portuguese, surrounded them, and in Dandooroo Wala slew many of them and their Cingalese

auxiliaries; and having gained a complete victory, seized five of the Portuguese prisoners, and put out their eyes, leaving only one eye for one of them, and him they caused to lead the rest to Colombo.

Wimala Daham Rajah had four sons, whose names were Hoodayak Rajah, Suria Asthana, Aedoe Mawlay Asthana, and Cumara Sinha. Some time after this, Dharma Pawla Rajah marched again with an army of Portuguese, with a view to take the high country, and took up his ground in the middle thereof, and while there was attacked by the Candian general, Edirilley Rawla. The place became untenable for Dharma Pawla Rajah, who, with the Portuguese, endeavoured to make a retreat; but Edirilley Rawla pursued on the one side, and on the other the bridge of the river or brook Poos Ella was broken down, and thus their retreat to Colombo cut off. And while in this situation Wicrama Arachy fell in the river and was lost; but at last Samerkoon Rawla marched from Matura with succours for Dharma Pawla, and arrived at Pataha Watta. When Dharma Pawla heard of this relief having arrived, he and the Portuguese marched by the way of Gala Gedera. Edirilley Rawla still pursued them; and in the very said place, Gala

Gedera, a battle took place, in which battle Edirilley Rawla was wounded: and after this the Portuguese proceeded to Milawa.

Samerkoon Rawla Hamy came to Colombo through the Raygam Corle; but shortly after the said Samerkoon marched with an army, and fought a battle with Edirilley Rawla and his army. In this battle Edirilley Rawla was taken prisoner, brought to Colombo, and delivered to Dharma Pawla, who caused him to be put to death; after which, peace was restored to the low country. In the mean time the children of Edirilley Rawla were sent off to Goa.

Wimala Daham Rajah, still continuing the war, came to Derenia-gala, and even as far as Negambo, where, having put his forces in order of battle, he sent Wellappoo Arachy and Coorooppoo Modliar up to the Hewagam Corle, to distress Colombo as much as possible; and in the mean time Dharma Pawla supported the contest, and repelled his enemies so far as at last to leave all the low country on this side of the two rocks called Cockaw Gala and Soodopooroodu Gala in a state of tranquillity, in which state he delivered the said country to the Portuguese; and dying, went to the other world.

The Portuguese buried the body of Dharma

Pawla in a church, and afterwards the low country was governed by a Portuguese viceroy.

Wimala Daham Suria Rajah having governed the high country for twelve years, departed this life. At the time of his death, his mother's youngest sister's son was a priest, whom the king, before he expired, sent for, and caused him to lay aside the priest's robes, and delivered to him his kingdom, and likewise his four sons.

In the year 2069 of the era of Budhu, the said priest was king, and was entrusted with the education of the four sons of Wimala Daham Suria Rajah, and was proclaimed under the title of Surat Rajjuroowo. His queen brought forth to him a prince, which prince was called by the name of Dewi Rajah Cumara.

The eldest son of Wimala Daham Rajah, in the mean time, was sent to play in the river Mawwela Ganga, without the knowledge of the queen his mother; and those who were sent with the boy to take care of him were directed to smother him in the water, which was accordingly executed. But in the mean time, the king and people, who were given to understand that the boy had gone to play in the water, discovered the treachery, and caused the dead body to be taken out of the water. A man

called Simon Surey, had, with the Portuguese, gone up to Candy seven times, and had set fire to the palace; on which account Senerat Rajah built at a greater distance the city of Diatilaka Nuwara; and, while living in that city, Don Constantine was made king of the low country.

Simon Surey was a man who paid no respect to the temples or religion of Budhu, nor to the four tutelar deities of the island, and thought nothing but of killing people, or living creatures; and thus it came to pass, while he was going on in sin, by the might of the tutelar deities he was seized with an ardent or burning fever, of which he died.

After his death, Don Constantine, with an army, went to make war upon the high country; and, while yet marching through the provinces of Oeva, was met at the foot of the mountain of Welley Wawey, in the field called Rat Daneiyey Wela, by the Princes Koumara Sinha Wyaya, Pawla Dewa Rajah, and the King Senerat Rajaoroowo, and there the battle began.

In this battle the Portuguese general, the abovesaid captain, and four Portuguese dessavas, were taken prisoners and put to death; and sparing the 15,000 Cingalese which went with the Portuguese to battle, they cut down the Portuguese in heaps. The said three princes and

king, after this battle, came down to the low country in order to possess the same, but finding the people not well disposed to receive them, they returned to the high country again. In the year 2093 of the era of the Budhu, the King Senerat Rajah departed this life, after a reign of twenty-five years. After him, the prince called Koumara Sinha also departed this life. After this, while Wyaya Pawla Rajah and Dewa Rajah governed the high country, another Portuguese general, a captain, and four other dessavas, and a Portuguese army, and also an army of Low Cingalese, consisting of 1000 men, marched again for Candy, set fire to the city, entered the temples of the tutelar deities, and cut the flesh of cows there. After this, the two kings surrounded the Portuguese at Gau Oruwa, where a battle ensued, the general and captain were taken, and their heads cut off, and heaps of the Portuguese slain at the said place. On this event, the King Dewa Rajah wrote to Europe, and invited the Dutch. The Dutch arrived, and took Batticaloe and Trincomale; and the next year they came and took Negambo, and then began to govern the low country. On the Dutch landing to take Negambo, a bloody battle ensued, in which the Portuguese lost a general, after which the Dutch remained masters of the place.

The Portuguese, in a short time after, made another attack to regain Negambo, but were again defeated, and returned to Colombo.

Rajah Sinha, or Dewa Rajah, came to Raygaha Watta, and completely blocked up that side, while the Dutch blocked up the other side, and thus held the Portuguese blocked up straitly in Colombo; and after a siege of nine months they surrendered to the Dutch and went to Goa.

END OF VOL. II.

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